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ON THE CONSTITUTION.

MESSRS. EDITORS —Will you be so kind as to allow the following communication a place in your paper:

In a leading article of the *Union*, some weeks since, Mr. Butts took the liberty to place my name in a false and obnoxious juxtaposition with Mr. Charles O'Conner, the modern Democratic defender of Slavery, and also to charge me with affirming—" *That it is the duty of the citizens of New York, to enforce upon other communities, regardless of statute laws or constitutions, the doctrines of the Declaration of Independence!*" I wrote a respectful reply, requesting the privilege of *placing myself*, and of defining my own position, but the magnanimous editor neither publishes, or returns my answer, as requested to do. So much for "free discussion" and "fair play" in that quarter. But to the charge: I have never held or advocated any such doctrines or views as were attributed to me by Mr. Butts. I do hold and affirm, however, that the Declaration of Independence embodies the great PRIMAL LAW of all societies and governments; and I would use all moral and legitimate means to induce all peoples to accept and conform to this *Primal Law* in all their civic relations and duties. So much for "*other communities.*" I hold and affirm further, that the doctrine contained in the Declaration of Independence, is not only the "chief corner stone," but the great and immovable *rock* upon which our Republican edifice was built. The founders of this Government, incorporated into, and interwove throughout the whole superstructure, the sacred doctrine of *Personal Liberty and Equal Rights*; declaring in their organic act, that "No PERSON shall be deprived of *Life, Liberty or Property*, without *due process of law*. That the right of the *People* to be secure in their Persons and property *shall not be violated*;" that the United States *shall guarantee to every State* in the Union, a Republican form of Government; "to *every person* a speedy and public trial by an impartial jury," the privilege of the writ of habeas corpus, "and the Right of the citizens of *each State* to *all* the privileges and immunities of citizens in the several States"—affirming that this constitution and laws of the United States, which shall be made in *pursuance thereof*, "*shall be the SUPREME LAW OF THE LAND.*" They proclaim to the world in the most positive terms, the *object* of this *Supreme Law*, viz: "To form a more perfect Union—to *establish justice*—to ensure *domestic tranquility*—provide for the *common defence*—promote the *general welfare*—and secure the blessings of *Liberty*—(not the *curse* of Slavery)—to ourselves and posterity." What language could express with more irresistible power or clearness, the just and exalted purposes for which our Federal Constitution and Union were formed? What *words* could more forcibly entrench and fortify the principles of *Liberty*, or annihilate the claims of Slavery? Now, what I affirm is, that it is the duty of the people, and the Government composing the Confederacy, (for we are one "*community*" standing together on the same common platform of principles)—to *carry out and enforce their own ORGANIC ACT*—to observe and honor *their own SUPREME LAW*—sacredly guarding and protecting those natural, admitted and clearly *specified* rights, which they pronounce "*inalienable*," and thus maintain the just and noble ends for which the "*solemn compacts*" were entered into, and this "*Glorious Union*" was formed. There are no "*statute laws*" or "*constitutions*" against such enforcement—as I shall prove. But, if there *were* such, they would not be

"Slaves cannot breathe in England !
 If their lungs receive our air, that moment they are free
 They touch our country, and their shackles fall !
 That's noble, and bespeaks a nation proud,
 And jealous of the blessing."

Did the slaveholders get the right to transform men into property, from the Federal Constitution? Nowhere from the beginning to the end of that glorious Charter of Liberty, is any such power given. That Supreme Law "was ordained, as I have before shown, to establish *justice*, and secure the blessing of Life, Liberty, Property, and the pursuit of happiness"—not the blighting curse of Slavery. General Wilson, of Pa., a member of the Federal Convention which framed the Constitution, said: "That Constitution lays the foundation for *banishing Slavery out of the Country*." Said Patrick Henry—speaking of the Constitution: "That paper speaks to the point—it pronounces *all slaves free*!" He went further, and declared that "*Congress* had the power to abolish Slavery, and would certainly exercise that power." The men who made the Constitution, and the statesmen of that day, had not discovered the power which modern "Democrats" pretend to find in the Constitution—to carry Slavery not only into the Territories, but into the Free States! Old Gov. Randolph, held that "those unfortunate *men*," (not "things") "then held in bondage, would be made free by the operation of the General Government." Said Wilson—and I need quote no further or higher authority on this subject: "The reserved rights of the States include *no such right* as that of holding *property in man*, as *no such right* can exist! And that the Federal Convention would not permit the Constitution to recognize *any such right*!" Where, then, do slaveholders, and their northern sycophants, get this assumed "right of property in man?" Nowhere. It is a base assumption—a humbug! Ask the piratical slave trader whence came Slavery? and let the revolting scenes, and horrid cruelties of the diabolical traffic in "flesh and souls of men" answer! By violence! by brute force! by—

"Man's inhumanity to man,
 Which makes its countless thousands mourn."

The O'Connor's—the Brooks' and the Butts' with the effrontery of their Tory predecessors—the Filmer's—the Laud's and the Jeffries'—may come to the rescue of this atrocious system. Still the great fact remains—in the nature of things—in the sense of mankind—in the history of the world, and in the history and Constitution of this Government, that Slavery is an OUTLAW—a PIRATE, existing against natural justice and the moral law—without charter—grant—State legislative enactment or Constitutional guarantee—having *no rights but to die*. What then, do these Northern dough-faced politicians mean, when they talk of "*Southern rights*?" Are *Rights sectional*? Does the Constitution confer *exclusive rights* upon any portion of the country? Have the South *rights* which the North have not? No, it is not Southern *Rights* for which these demagogues ask immunity, but for Southern *wrongs*. Is it for *Slavery*? Nobody proposes, or thinks of disturbing Southern *Rights*; and all this "shrieking" about "guarantees"—"compromises," and the preservation of our "glorious Union," mean simply to screen the hideousness of Slavery, and the rottenness of its supple ally—the Sham Democracy, and to save both, if possible, from the impending doom which awaits them. If these men would spend a little of that breath in opposing the false and monstrous assumptions and aggressions of the slave-power, they would render their country, and the cause of Freedom, a real service. The country does not need, nor can it be benefited by any such untempered daubing, and our "Union," and the Institutions of the country generally, would "run" well enough, as everybody knows, were it not for slavery. With that foreign and irritating element clashing among the cogwheels of its machinery, it can *never run smoothly*. Freedom and Slavery—Free labor and Slave labor—Free society and Slave society are natural and eternal antagonisms. They can never co-exist, co-operate and harmonise together, making a peaceful, happy and prosperous community. Every element—every condition—every interest and every demand of the one is diametrically opposed to, and in perpetual and "*irrepressible conflict*" with the other. He is the true friend of this "Union," and he is the true "*statesman*," Mr. Butts, who would *abolish* Slavery, and thus preserve and maintain the Great Primal law of the Nation, and labor to secure to every person the unalienable right to "Life, Liberty and the pursuit of happiness." "First *pure*, then *peaceable*," is as true and sound a philosophy for the *State* as for the *Church*.

"The perils of the free
 All spring from one unhappy blot,—
 The taint of SLAVERY!
 That, that is what you have to dread!
 Get rid of that, and—go ahead!"

Respectfully Yours,

ROCHESTER, N. Y., March 20th, 1860.

GEORGE W. CLARK.





